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Some Practical Reflections on Current Religious Thought

By M. A. C.

SALVATION IS FREE!

YES—but Religion costs money! It is not at all a question of a quid pro quo. The advantages of Religion are beyond price. Simply as a system of policing the untoward emotions of mankind, Religion would be worth many times the sum contributed to it by all organizations of whatever name. In the individual life, the social aspect of Church life, to say nothing of the aesthetic and musical, would certainly cost more if procured under other auspices than those of the Church.

The world, Catholic and non-Catholic alike, is coming to realize the tremendous advantages which can be purchased at small outlay by an investment in religious organizations. Our separated brethren expend annually enormous sums to keep their parish houses and community centers going, with an ultimately religious motive behind their spending. Organizations like the Y.M.C.A. are content to make up an annual deficit on their institutional work because of the value they attach to the opportunity of what they call religious work in connection with the recreational facilities they afford.

When one contributes to the support of the Catholic Church, in obedience to the precept, one's money goes more directly towards the maintenance of definite and unequivocal religious work. In the average Catholic Parish there is practically no "overhead." Priests and Sisters in the schools work for their bare living and often that is none of the best. Catholic organizations have made a record in recent years for handling their affairs with a minimum of expense. Money given to the St. Vincent de Paul Society goes directly to the objects designated without losing the percentage which most charitable organizations find it necessary to deduct for office work and similar expenses. Offerings for the Mission Field, both at home and abroad, are transmitted often without the deflection of a penny for the incidental expenses of transfer. And so I might go on mentioning this or that Catholic organization as models of efficiency and economy in the management of affairs.

Within recent years non-Catholics have raised vast sums for various purposes, not all of them, by any means, connected with War work. The Episcopalians have perfected a system of pensions for their aged clergy with a sinking fund of over eight million dollars. Other denominations have followed their example. The salaries of clergymen of all denominations, though still painfully inadequate in many instances, have been substantially increased, while the Catholic priesthood still remains in spite of popular and non-Catholic superstition as to their affluence, the poorest paid profession in America. The Inter-Church Movement, before its collapse, had gathered subscriptions amounting into millions, yet some of the denominations involved are still paying the sums which they underwrote to liquidate the debts contracted for running expenses and advertising. Had the Movement succeeded it would have been altogether unparalleled in the history of church finances.

It is true that our Catholic laity, in proportion to their numbers, show a much lower percentage of people of wealth than any other religious body in this country. "The poor have the Gospel preached to them." While Protestant leaders are openly lamenting the failure of their religion to in-

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A Decent Sunday Collection Will Support the Parish Plant

WERE I to suggest, without a little explanation, that every wage-earner should give a minimum of thirty-five cents to the Sunday Collection, would I not be considered a hard-hearted hold-up? But if I were to remind the wage-earner, young man or old lady, married man or married lady, that 35c the Sunday is only 5c a day, the smallest amount he or she spends on anything else, would this married man or lady not be more lenient towards me? Your street car fare, your cigar, your shoe shine, your candy, your ice cream or Coca-Cola each costs more than that. Trivial as is 5c the day, if you belong to a parish having 500 families, or 1000 wage earners, and half of this number gave the equivalent of 5c a day, and the other half the equivalent of 7c the day, or 50c the Sunday, the grand total would be $425.00 the Sunday or $22,200 the year. Think of it. You, who probably had the impression that your pastor calls for too much money, could meet all his requirements, if you, together with all other men and ladies earning money, gave on Sunday the sum resulting weekly from 5c or 7c the day offerings.

In some parishes the people have themselves adopted the rule of "A Dollar a Sunday. Much as this seems to be, it is only 4 cents on a salary of $25.00 the week. It is less than 15c a day, the price of a good cigar, of a movie ticket, or a quart of milk.

What makes church taxes appear heavy is that the payment of them is postponed and the full amount given at one time. Your milk bill would be very large if left go for a year. Your candy purchases, your theatre tickets, if paid in advance at one time, or if they were charged against you for a whole year and then paid by one act, would also appear very large. Common sense must be applied to the question of Church Support, the same as it must be applied to every other enterprise. Since man usually measures the value of everything by the price he must pay for it, we can well understand by Almighty God Himself, when stipulating the amount which should be paid, by the people of the Old Law, for the support of Religion, definitely determined on 10% of the people's income. From the viewpoint of God—and His viewpoint is always correct—the service of the Creator is the most important thing that man has to attend to on earth, and his own salvation is the one thing necessary, because his whole eternity is concerned. Many hundreds of thousands of Protestants cheerfully give the tithe, or one-tenth of their gross income, because it has been made plain to them that Religion is the one thing that matters. Catholics should feel ashamed that they, who have convictions so much stronger than Protestants, do so much less.

Money Sermons Should Not be Necessary in Church

WHO is to blame for the "Money Sermon" preached in so many of our churches? Some say the priest and some say the people. Let us examine, and put the blame where it rightfully belongs.

Let us ask first what is needed to support a parish: Besides the erection of a church, the dwelling place of God, we must look toward the maintenance of the buildings at all times. The initial expenses to erect a church structure are usually met, but it's the upkeep which needs continual attention. Who must provide for the upkeep? Then, again, conditions in this country demand the erection and maintenance of parish schools. Parish schools are the nurseries of the Church. Take away our parish schools and our church attendance will suffer.

Then, again, every parish that has a resident priest must provide for a suitable rectory, and the priest must be assured of financial support on a salary basis. So too, must the Sisters and Brothers, engaged as teachers, be given salaries. They do not demand remuneration commensurate with their knowledge and usefulness, but the least that they should expect is a salary that will enable them to live according to their station of life.

The above are perhaps the chief demands for revenues, namely the erection and maintenance of a church, school and parish house and the decent support of those engaged in the great work of ministering to the wants of souls. These demands must be met by the people. The paying of pew-rent does not cover the running expenses of a parish. Parishioners must contribute their share towards the various collections, entertainments and other means of raising revenues for the upkeep of the parish. The Catholic who claims to belong to a parish does not fulfill his duty by simply paying his pew-rent or in many cases, his ten cents sitting fee, but he must assist as far as his means permits in the various parish affairs gotten up to meet the various parish needs. A small coin dropped in the collection basket at the Sunday Mass will not suffice, yet a great many people think a nickel sufficient to give to

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YOUR ZEAL AND HIS COMPARED.

THE latest statistical and financial report of the Seventh Day Adventists is both interesting and instructive. With a membership of only 100,000 in the United States, and of only 185,000 in the whole world, this sect has missionaries in every land, and prints its books, tracts, and periodicals in ninety-nine languages and dialects. It publishes 144 papers and magazines, which reach many times as many people as there are Adventist members. Every adherent of this denomination is a missionary both by personal work and by financial support. Indeed, it requires great courage and the spirit of self-sacrifice to belong to the Adventist body. There are no "slackers" among these people. The 185,000 members gave during the year 1920, $11,854,040.23 which represents $63.92 for every member in the world. Since many adherents in other countries could not give as well as those in this land, it is likely that the Adventists of the United States gave towards local church support and home and foreign missions at least $100.00 each during that one year. The gain in 1920 over 1919 was $3,277,353.37.

The reader probably knows that all Adventists must pledge to the church the biblical tithe, or 10 per cent of their gross income. From this source the church received $7,195,436.04. The 10 per cent had to be paid even by the impoverished members in Europe. Almighty God is supposed to receive the first fruits of the Adventist member's labor to the amount of 10 per cent. The same people gave for missions more than the 20,000,000 Catholics of the United States, or $4,658,941.19. All Adventists gave $2.00 for missions for every 1 cent given by Catholics; in other words, the Adventist church in the United States gave two hundred times as much, in proportion, as the Catholic Church.

Hence you, who imagine that your Church with its local dues and its mission demands, places a heavy burden on you, can learn both zeal and sacrifice from the Seventh Day Adventist. Not only his purse, but all his spare time and energy are at the disposal of his church. He is thoroughly instructed in the tenets of his religion, can hold his own against all objectors, passes his literature on to others after he will have thoroughly perused it, and he would gladly lay down his life for his faith. Even if misdirected, his zeal is certainly worthy of emulation. If Catholics generally had the zeal and the spirit of the Adventists, the world would be converted in short order. Such is our mission; such is the command issued to the Church; such is the requirement imposed by the Master on all His followers. What is your New Year resolution?

An Appeal to Your Reason and to Your Sense of Duty

THE Church is no beggar. Do you feel as if you were helping a beggar when you pay your fare on the street car? Or when you are paying your taxes to the Government? You see the duty in one and the necessity in the other. If you stopped paying taxes the Government would collapse. If you didn't pay your fare, you would walk.

You have the same duty to the Church. If you don't pay certain taxes, the Church will fall, the priests starve, the children will lose the marvelous influence and education of the nuns, and the whole great work of advancing God's kingdom on earth, yes, of upholding it as it stands today, will fall.

It is no alms to give to the Pastor. You support the Governor of your State in the taxes you pay. Your Pastor has a better right to his revenue from you and every member of the parish. Money is necessary for the running of the state. Hence the levy of certain taxes and the penalties if those taxes are not paid. How can the Church be supported without money.? Can coal be bought nowadays on penny collections? The value of money, they say, has diminished by a half. The prices of goods necessary for the upkeep of a parish, with its schools, and organizations of various kinds, have doubled. The Sisters and priests must eat if they are to work, and must be decently clothed if they are to honor your parish before the world. Has your contribution doubled to meet this halving of the value of money?

Your priests cannot work all the time. They need some relaxation to keep them fit and ready. You do not ask your doctor to work all day and all night and every day and night in the year without a moment's rest. His responsibility is nothing compared to that of the priest. It is a physical impossibility for a priest to do his work long and well without relaxation of some kind. Perhaps it may be a motor ride to fill his lungs with fresh air after he has been sitting for six or seven hours in a stuffy confessional winning sinners back to the Heart of Christ. Don't begrudge him the relaxation.

Look at your State buildings. How much did your State Capitol cost? A million or twenty-five millions? Look at the parks and squares and schools and hospitals in your town or city. Your taxes put them up. Then turn to the Church and see if it cost a million. Look at the parochial school and see how much it needs, nay, how much right in justice it has to your taxes, if you are to see your Mary grow up a pure Catholic girl and your John a man of piety. Equip the Church and the school with the very best. Don't be stingy to God's houses. God Himself comes into the Church every time Mass is said. He Himself lives there in the tabernacle. Ought the Statehouse be a better house than His?

The taxes we pay are necessary for the upkeep of the Church. The priests give their lives. The salary they get hardly buys their clothes. Most priests give away their salaries to the poor. You never know a word about it, but if you were the poor you would know. The Sisters work for no money. They toil for God. They despise money, but it is necessary to feed them and clothe them and to give them some fresh air at times. Perhaps you have seven children going to a parochial school, and you put a cent on the plate on Sunday. Or perhaps it's a dime. If it is a dime, you actually give to the support of the Sisters for educating your seven children the lordly sum of $5.20 a year, enough to buy you a Stetson hat of the cheapest kind. If you have not the happiness of seven children all going to parochial school, the case is just as bad. Apply this to many things connected with the Church and school and the entire parish plant, and you will see that generous taxes are necessary, not as alms given to a beggar, but a duty to a government that rests on the word of God and will lead us into Heaven.

Our Lord put the matter quite bluntly—"the workman is worthy of his meat." Saint Paul was insistent on this duty of paying taxes to the Church: "If we have sown unto you spiritual things, is it a great thing that we reap your carnal things?" He urges that those who, even among the heathen, ministered in religious things, should live by the offerings of the people. St. Paul urges, further, this need and duty by stating that he is an apostle and a witness for the risen Lord, and the principle of remuneration everywhere observed in human affairs is applicable here as anywhere else.

American Catholics have been generous in paying the taxes required by the Church. Our boys in France, for instance, set an example to all the troops in this matter of generous giving. It was noticed that when the American boys went to the French churches for Mass, the collection plate was heaped with silver coins and copper was hardly seen.

"The Lord loves a cheerful giver." Bread cast upon the water returns. You cannot outdo the Lord in generosity. And giving is a duty, not a charity.

ITEMS OF INTEREST FROM THE SECULAR PRESS.

HOW MUCH SHOULD I GIVE TO MAKE THIS A BETTER WORLD?

A business man filled out his income tax report.

It showed an income so large that his tax was 58 per cent. And his total gifts to church and charity for the year were $148.

Think of it—thousands spent for luxuries and pleasure for himself; and $148 to leave the world a little better than he found it!

Most of us do better than that; but not so very much better.

Our average daily gift for all church causes is

—less than we spend for daily papers

—less than a local telephone call

—less than a third of the day's car fare

—less than 3 cents a day.

No wonder that 80 per cent of the ministers of America are paid less than $20 a week. No wonder that the church hospitals turn away thousands of sick people a year. No wonder that China has only one doctor for every 400,000 people. No wonder that every church board and charity society is forever meeting deficits, forever passing the hat.

It isn't because we are selfish; it isn't because we don't want to help: It's just because no one has ever put up a great big program to us, and asked us to think of the work of the church in a systematic businesslike way.

Only you can determine what part of your income that should be.

Six per cent of your earning power; 15-16th of your life for your own family needs, and 1-16th for your fellow men—is that more than you ought to give?

It's a good time right now to answer that question. We're passing through the world just once; how much better is the world going to be because you passed through?

—Protestant Publicity Item.

CHURCHMAN LAUDS SPIRIT OF GIVING

Not "How much of my money will I give to God?" but "How much of God's money will I keep for myself?" should be the motto of the Lutheran Brotherhood, according to Prof. H.S. Becholt of Youngstown, Ohio, one of the speakers at the sixth annual convention of that organization.

Prof Becholt, whose topic was Christian Stewardship and Learning to Give is Learning to Live," defended tithing as both scriptural and right and said, in part:-

"To have is not to own, but to owe. This applies not only to possessions, but to education, talents, mental and spiritual gifts. When mankind assumes the steward's attitude toward possessions we shall have a different world, and when church members become stewards we shall come into our heritage as Christians. We can never win the world with our spare cash."

—Washington, D. C. Evening Star.

WHERE THE REDS AND CROOKS COME FROM

The need for carrying the religious spirit and education of the Sunday school into the home to be made a living part of the daily education of the youth of the land was emphasized last night by Rev. Robert M. Hopkins.

"There are 27,000,000 children and youths under the age of 25 in the United States who receive no religious education at all," Mr. Hopkins said. "That's where your I. W. W.'s come from; that's where your reds, your Bolsheviks, your radicals spring up. They don't come from your Sunday schools or your churches."—Indianapolis Star.

MARSHALL WARNS CHURCH AGAINST ENTERING POLITICS

WASHINGTON—Ex-Vice President Marshall, opening the seventy-fifth annual Southern Baptist convention, characterized the church as "one of the anchors of the republic," but warned against entry of the church as an organization into politics.

"I hope that the clergy and laymen of this country will understand that their divine mission is to go out and preach the Gospel and not beat the bass drum in a political parade," the Vice-President said.

Asserting that all men were either religious or superstitious, Marshall declared he would rather take his chance "on the forgiveness of a living God rather than the capers of an ouija board."—St. Louis Globe-Democrat, May 13, 1921.

VALUABLE INFORMATION.

Beginning next Sunday we shall publish, taking each country in turn, the latest religious statistics available on every country in the world. No reader will want to miss a copy of the paper during this series.

Three Methods of Gathering Money for Church Support

A SHORT CHAT—By the Editor

PROBABLY the most ordinary method of securing support for the parish needs is through Pew Rent. It is the method in vogue in nearly all parishes whose people are more or less settled. The Pew Rent way has many advantages, not the least among them being the propriety of people having a reserved seat in the House of God; a place which they may not only call their own, but on which Christ, from the Tabernacle, may look down with loving approbation. There is only one principal disadvantage, and it is that the people of large means often pay no more for their seat or seats than the poor. Of course, this unfairness can be adjusted where, in addition, there is a Monthly Collection. As a matter of fact, however, wealthy Catholics seldom do their duty to the Church. This should not be accepted as an excuse by those of limited means to withhold paying what is expected of them. On the contrary, since we are rewarded for our motive and good will in giving, we should always be "the cheerful giver whom God loves." If others do not do as much as they should, they will be the losers. You have often heard it said, and nothing is so plausible, that he who gives to the Church, lends to the Lord, Who pays big interest.

In many parishes, particularly where there is a big debt, the pastor introduces a Monthly Collection, in addition to the Pew Rent. This gives an opportunity for the people of means to pay their proportionate share, which would not be paid if Pew Rent alone were exacted.

When the Monthly Collection is substituted for Pew Rent, we have computed that if the help of every wage earner, man and woman, married and single, is enlisted, a contribution based on two per cent of the person's gross income, or one-half day's pay, would bring adequate returns. Between $25,000 and $30,000 would be raised, on this basis, from 500 families, in which there are 1,000 wage earners. When everybody is working, there is usually a fraction over two wage-earners to a family. Of course, this Monthly Collection must be so introduced that no one earning money is missed, and that no one fails to make his or her monthly payment. The only effective way of starting such a Collection is to have the parish districted and the name of every adult in each respective district listed. Then all these people must be visited and from them a pledge must be exacted for a certain amount—one-half day's pay—to be given twelve times the year.

Many priests, following a practice which is in vogue in three-fourths of all Protestant churches in the land, are introducing an envelope "Every-Sunday Collection." In this case, of course, there is no special monthly collection and where it is the success it should be, there is not even Pew Rent. If, in a 500-family parish, which we have been considering, one-third of the wage-earners gave a minimum of 5c the day or 35c the Sunday; if one-third gave 50c the Sunday; if one-third gave $1.00 the Sunday, the total would amount to more than $30,000 the year. As it is, many parishioners pay more than $52.00 the year towards the Church and School; in other words, they give more than $1.00 the Sunday, but not in that particular form. The deficit which arises in so many parishes is due to the large percentage of slackers. When every one does his or her share, plenty of revenue for the proper support of parish works comes in. Think this over, and I believe you will be glad to do your little part. Everything depends on harmony, co-operation.

Other Ways of Supporting Parish Beside Giving Money

WE have had some interesting accounts of late years of "Parish Life in Old England." This was the England of Reformation days, when there was a spirit of true peace and fraternity among the people, and when the Church was the centre of the social life of the parish.

In fact, at the last Conference of Catholic charities in Milwaukee in September, Mr. F. P. Kenkel, the noted Catholic Sociologist of St. Louis showed that in medieval days the Church was the real "Social center" for a happy and contented people.

In modern times, with their numerous diversions and the clamorous appeals to the senses, the Church, is unfortunately, no longer what it was in bygone days. But would it not be for the real and lasting good and uplift of many of our people if the Church were to become once more the source of serene joy and fit entertainment for our people.

It is worth while then to call the attention of all those interested in a healthy, vigorous parish life to the very practical efforts of a zealous young priest of Effingham, Ill. Interested for several years in the problem "What can we do for our Catholic youth" he has gradually come to believe that the "parish" should become the nucleus and center of their social life, as well as of their play and recreation.

The plans he has thought out and programs he is now proposing to his brother priests will, however, not only help our young, but will, if faithfully carried out, make for a better and more wholesome parish life in every respect.

Fr. Nell has surveyed the entire range of parish activities, as well as all those extra-parochial undertakings which may be of use in building up a fine parish spirit, which will infuse new life into parish sodalities and organizations, and awaken the desire of co-operation for all work that tends to the good of the Church and the school.

His plans are very practical. If hitherto there may have been reason for the complaint that there were no definite programs of work and activities for those interested in promoting the good of the parish and its various societies, this excuse no longer holds good. For Fr. Nell's issues a "Monthly Information Service" which gives fully developed programs for entertainments, socials, dramatic performances, reading courses, lectures, etc., all of which may be used by pastors and directors of sodalities and societies, and all of them having in view the good of the parish at large.

In view of these excellent helps now offered, no one can say that the parish has no need of his efforts. In fact, every member may ask himself: "What am I doing for the parish?"

Increasing Church Finances During Business Depression

By Joseph H. Meier.

A SHORT time ago, while visiting in a city of several hundred thousand, I called on a Reverend Pastor, and as I had not seen my Reverend friend for some years he greeted me cordially and invited me into his study.

I noticed, however, that the Reverend Father seemed careworn and worried, and, thinking that my unannounced visit might be inopportune, I tried to cut short my call.

"Why what's your hurry," said the pastor, "I have not seen you for years. Sit down and tell me what you are doing here in N——."

"You seem worried and I do not want to intrude," I countered.

"Look worried, you say," said the priest. "Well I am worried. Say, young man, I must soon meet the interest on a $60,000 mortgage; our parochial school is very much in need of repairs; the sidewalk needs fixing; there is part of last winter's coal to pay for, and what not."

"Ever since the slump in the business world came on," continued the pastor, "our revenue has been decreasing but our expenses have not decreased, and I'd like to know who wouldn't be troubled. I suppose tho, some of our lay people think that the pastor has an easy time of it; nothing to do and nothing to worry about, eh?"

"Now then, young man, what would you do if you had the debts of this parish to look after," jocularly added the Reverend Father.

"I'm afraid I am not capable of giving you any advice, Father," I answered, "but I take for granted that you saw the article in "The Ecclesiastical Review" some time ago, in which a priest who has been a pastor for thirty-two years tells his Reverend Confreres of the plan which increased the revenue of his church very materially."

"Sure enough, I did," answered the pastor, "but we were having a mission at the time so I had to lay aside The Review, expecting to look into the matter later. A thousand thanks for reminding me of the item."

And as that article in "The Eccles-

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Children's School and Playground

CALENDAR FOR THIS WEEK.

Sunday, January 1—The Circumcision of Our Lord, who received the name Jesus, which signifies Saviour, and which was given to Him by the angel before he was born. A holy day of obligation in the United States.

Monday, January 2—St. Fulgentius, Bishop, who by his books and letters confounded both Pelegian and Arian heresiarchs and confirmed the Catholics of Africa and Gaul in faith. He died in 553 after having suffered persecutions.

Tuesday, January 3—St. Genevieve, virgin, who was born at Nanterre, near Paris. She was a constant advisor of Clovis. During the pestilence in Paris in 1129, when 14,000 died, the shrine of St. Genevieve was crried in solemn procession. Only three persons died that day, the rest recovered and no others were taken ill. St. Genevieve is patron of Paris.

Wednesday, January 4—St. Titus, Bishop, a disciple of St. Paul and fellow-laborer in many of his missions. He carried Paul's second epistle to the Corinthians and was later made Bishop of Crete.

Thursday, January 5—St. Simeon Stylites, who spent twentyseven years on the top of pillars, exposed to heat and cold, day and night, adoring the majesty of God. At last, in the year 460, those who watched below observed he had been motionless for three whole days. They ascended and found him dead, in an attitude of prayer.

Friday, January 6—The feast of the Epiphany of Our Lord. Epiphany means "manifestation." This feast commemorates Jesus' manifestation to the wise men, the manifestation of His Divinity when John baptized Him in the Jordan and that of His miraculous power when He changed water to wine at Cana.

Saturday, January 7—St. Lucian, martyr, whose revisions of the books of the old and the new testament prepared the way for St. Jerome. He died in prison.

LEARN THE ANSWERS.

What does the Sacred Name of JESUS signify?

What does the word Epiphany mean?

Which of the Three Magi was a negro?

A VISIT TO THE CRIB

By "Father Hildebrand"

Dear little Babe of Bethlehem, we would wish to visit Thee in Thy crib. Of course we know that those silent figures which surround the manger are only plaster or wax to represent Thy parents, and Thee. Dear little Babe, how we should have liked to have seen Thee really in the stable, as did the shepherds, and the wise kings.

Yet perhaps no, we should not have liked to see Thee there, we should rather have seen Thee in a palace or at least a beautiful mansion in a sweet little cot with dainty bed clothes, and a nurse to attend Thee. Our childish minds cannot compass Thy wonderful idea in having such poverty surround Thee at Thy birth. To teach us the lesson of being humble truly, no doubt, but yet how strange it seems to us? And why the ragged swaddling bands. Surely, dear little Babe it must have felt cold in the chilly stable with such scant wrappings.

Dear little Babe, we feel that if we had been at Bethlehem that far-off night, we would not have passed by the stable as did the people of the town probably, not caring about Thee. We feel sure we would have liked to take Thy dear little shivering form in our arms, and embrace Thee, to press Thy silken little cheek against ours, to gaze lovingly into Thy dear little eyes, to kiss Thy tremulous little lips. We feel full sure we would have loved Thee ever so much.

Dear little Babe, but Thou art still with us, at this Christmastide, and at all times, in the wondrous mystery of The Blessed Sacrament. Come into our hearts little Babe, come and stay with us. Teach us to love Thee.

OUR JANUARY CONTEST.

The subject for the Contest this month will be "MY FAVORITE DEVOTION." I hope that, now the holidays are over, more of my nephews and nieces will send me Essays. Not but what there were plenty of entries in the December Contest, but, you know, there never can be too many. Somehow the girls seem to be sending in more manuscripts than the boys, and while I am always glad to have the girls take an interest in the contests, I do hope that this month the boys will wake up a bit and make a good try for the Prize.

Remember, write only on one side of the paper. Sign your name, and the name of your school, and be sure to have your teacher or parent sign also. Essays must be addressed to "Uncle Michael's Office," Our Sunday Visitor, Huntington, Ind.

Here's a good idea for a New Year's resolution—write an Essay for every one of the contests during 1922. Wishing all my nephews and nieces a Happy New Year, I am, Affectionately yours,

The Anti-Catholic Motive

(Continued from page one)

no less a person than Congressman Haines of New York came the statement that those who were the moving spirit in the Order of P's were men high up in the Masonic order. There were rumors afloat during the past summer that the Masons were interested in the revival of the Ku Klux Klan, although officials of the Order warned Masons against joining or supporting the Klan as soon as its activities and methods began to be the subject of investigation and of general disapproval on the part of the Press and the Public. The fact that the leaders of the anti-Catholic campaign are all, or nearly all, of them members of the Masonic Fraternity may be merely a personal matter and a striking coincidence. But that Masonry, as an organization, is engaged, and engaged officially in a bitter anti-Catholic campaign, is evident from the matter constantly printed in Masonic organs, official and otherwise, which constantly spread the same misinformation regarding the Catholic Church that is disseminated by the Menace and other bigoted sheets. A few quotations will not be amiss here:

Read This Rot—Only Last Month

"It is said that there are 6,048 parish schools with 1,771,418 pupils in the United States! What is taught to this large number of pupils in these 6,084 parish schools? Are they taught to be genuine American citizens? No! They are taught to keep themselves separate from the rest of their fellow citizens, to distrust them and avoid them as associates, and to grow up not knowing and understanding them. Their school yards and buildings are surrounded by high walls in order that in their play hours they may not even see what is going on in the outside world."—**The New Age, December 1921.**

Then This—The Month Before

"We desire to state definitely and succinctly, and to have fully and completely understood and accepted, the fact that we have no enmity or any sort of objection to the so-called Roman Catholic religion, any more than we have or can have to the many different religions, and faiths almost without number, which are in existence today.

"But when the Roman Catholic Church, or that of any other faith or religion, behind the guise of that religion sets up a church or hierarchy which makes use of the ignorance, the superstition, the cupidity or lust of power of its devotees to enable it to enter the realm of politics, of temporal power, of civic domination, and strives in its dual capacity to dominate the governmental powers reserved for **all the people**, and as an autocratic power to rule free people in the interest of that church or hierarchy, then we are unreservedly against and at enmity with that church or hierarchy, because its usefulness is being misused and misdirected, its influence is permitted to be and is exercised against the best interests of our country, a dangerous condition being stirred up among the citizens which tends to throw doubt on all religion of whatever kind or complexion.

"The above is a fair and unbiased statement of the attitude of the Roman Catholic Church and hierarchy in this country and in all the world; therefore be it definitely stated that we are unreservedly against said church and hierarchy, will use our very best endeavors to defeat and overthrow their designs in this country, and we count upon the backing, the aid and assistance of all genuine American citizens to bring about that end."—**The New Age, November 1921.**

One Month Previous

"One **doctrine** of the Church of Rome which does not receive the consideration it ought from the non-Catholic world is her doctrine with reference to marriage outside the Church. Her position is that Protestant marriages—indeed, all marriages outside the Church—are illegitimate and consequently the offspring of such marriages are illegitimate (* * * *).

"A letter which I hold, written and signed by Archbishop Blenk, says, in response to the question if that is the position of his Church, 'I answer positively, 'No'. The Catholic Church does not so class them, but recognizes their marriages as both valid and legitimate, and the offspring of such marriages is also legitimate.'

"But this statement of the **Archbishop** is not in agreement with the syllabus on **marriage** of Pope Leo XIII, with the facts of history, nor with the Catholic Catechism."—**The New Age, October 1921.**

(To be continued)

These articles on **THE ANTI-CATHOLIC MOTIVE** will be published in pamphlet form as soon as the series is completed in Our Sunday Visitor.

Loyalty is the Foundation of All Organized Endeavor

(Continued from Page One)

loyalty of all to those who are placed in positions of authority.

Take away this trait from man's character and the home becomes the unhappy victim of a grewsome modernism, Governments disintegrate, to be replaced by as many distinct governing bodies as there are people in the world.

The very word Loyalty suggests the emotion from which it springs. Men are loyal because men love. We are loyal to our friends, not to our enemies; we are loyal to our homes, because we love our home and because we know that our homes are loyal to us; we are loyal to our Governments because we realize that these Governments are in existence for our mutual well-being and protection.

Our Holy Faith is in existence in the world today only because men were loyal, and it will be in existence until the end of time only because men will be loyal, Providence placing this inclination toward loyalty in the hearts of men to fulfill His promise that the Church will never die.

But our Faith is such a tremendous thing, and we as individuals are such small, puny creatures, that there must surely be something more definite through which we are to express that loyalty. And we have what might be termed that vehicle for our loyalty in our Priests and Parishes throughout the world, and more definitely still in our own Parish Priest and in our own Parish, and it is through this Priest and through this Parish that we are called upon to express and show that Catholic Loyalty to Faith and Ideals that has through all the ages been the marvel of the world.

And how do we show that Loyalty?

The most glorious, the most beautiful, the most romantic individual story in the world is the story of the individual Catholic Priest, whether his work takes him where millions hear his voice, or whether he passes his life in comparative obscurity.

And let us not forget that these Priests, these Royal Ambassadors of God, are still the little boys who played obscurely about our village streets, and beneath those sacred vestments there beats a heart, human as our own hearts are human, capable of being wounded as we are capable of being wounded, and saddened with a terrible burden such as no layman can know. Let us lighten that burden in the only way that it can be lightened: by constant, unfailing, unquestioning loyalty under all and any circumstances. When we do less than this, we give up the most sacred birth-right that any ancestry ever handed down to any posterity, and we become the most despicable objects that God permits to exist on this earth—Traitors!

Let us be loyal!

OBJECTS COMMENDED TO YOUR CHARITY

The following amounts were contributed to the different funds from December 15th to December 22nd:

For Education of Priests for Poor Dioceses	$ 8 50	Total— [illegible]08 00
For Our Sunday Visitor Building Fund	312 75	Total— 10441 40
For Missions—Home and Foreign	17 50	Total— 8030 66
For Literature Propaganda in Needy Places	1 25	Total— 6464 92
For Colossal Statue of Christ at Washington	5 50	Total— 3198 25
For National Shrine	14 00	Total— 2144 00
For the Seminary		Total— 318 30
For Mexican School		Total— 72 05
Members of the Order of Saint Veronica		4110

An Itemized List of Contributions Follows:

$100.00—Huntington, Ind. $90.00—Frankfort, Ky. $20.00—Fort Dodge, Ia.; Fort Wayne, Ind. $13.00—Aurora, Ill. $10.00—New Albany, Ind.; Ambridge, Pa.; Hammond, Ind.; Cincinnati, O.; El Dorado, Ark. $3.00—Indianapolis, Ind.; Cannelburg, Ind.; Rochester, N. Y.; Topeka, Kan.; Green Bay, Wis.; Peoria, Ill. $2.75—Ladd, Ill. $2.50—Dover, N. H. $2.25—Hardville, Neb. $2.00—Cleveland, O.; Lawrenceburg, Ind.; Indianapolis, Ind.; Dayton, O. $1.00—Bellevue, Ky.; Louisville, Ky.; Jacksonville, Ill.; Madison, Wis.; Covington, Ky.; Aurora, Ind.; Alton, Ill.; Corvallis, Mont.; Brainerd, Minn.; Pittsburg, Pa.

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Anti-Catholic Writers Should Be More Careful with 'Facts'

(Continued from Page One)

Catholic explorers who discovered the country? When he speaks of the tolerance accorded to Catholics we hope he may be thinking of the Constitution, but we are quite sure he has forgotten the series of proscriptive acts which marred the record the Puritan, Anglican, and other early settlers, and the utter lack of toleration which marked the Know Nothing movement, and similar movements of the last century.

But he continues: "While protesting the growth of Protestantism in Rome, they founded a great university in Washington and laid the foundation of a fifteen million dollar cathedral in the American capital without protest or any attempt at official restraint." I merely point out that the Roman authorities have made no protest against the "growth of Protestantism in Rome," though the Pope has quite rightly called attention to the methods by which that "growth" is being accomplished, methods to which the attention of our readers has already been called in these columns. And why, in the name of the Constitution of the United States, should not Catholics have a university in Washington, and a cathedral, too, if they wish? Naturally the government has neither protested nor restrained Catholics from doing this, any more than the government would protest or restrain the Methodists or any other religious body from undertaking a similar work if they so desired. Freedom to do just precisely this sort of thing is one of the inalienable rights of American citizens. Neither the National Shrine (and by the way, it is not a cathedral, nor will it cost one-third of $15,000,000) nor the Catholic University, seeks to draw away Methodist children by bribes of dinners and toys from the religion of their parents. Nor do the officials of these two institutions stoop to falsehood and vilification in an open campaign against the principle residents of the city where their institutions are placed. Where, then, is the inconsistency of which the writer in the **Christian Advocate** accuses Catholics?

Consistency, yes and Truth also, are indeed jewels. Of the one, but without a shred of the other, this writer continues: "Consistency is surely not a jewel in the Romanist crown. For instance, the Knights of Columbus, who received a large sum because of their insistence on being allowed to share with the Y. M. C. A. in the drive for war welfare funds, now turn on their ally and vote $1,000,000 to fight the Y. M. C. A. in Italy. . . . . The Y. M. C. A. at the close of the war turned over its surplus funds to the soldiers for whom it was given. Not so the K. of C. Rather they make use of it to carry forward Romanist propaganda."

Now I am inclined to hope that the writer in the **Christian Advocate** is merely ignorant, not wicked. If, then, he does not already know that not one cent of the million dollars pledged by the K. of C. for work in Italy comes from the funds raised during the war, I am glad to enlighten him. If also he is ignorant of the great work being done by the K. of C. in reconstruction hospitals and schools for our returned soldiers, I am glad again to be the means of bringing to his attention facts which he should have known before he undertook to write his article. And may I further call his attention to the fact that the K. of C., in two drives of its own, **among Catholic people only**, raised several millions of dollars for war work, which were expended on the boys "over there," Protestant and Catholic and Jew alike, without question, long before the K. of C. was given, along with other organizations, its share in the combined drives which followed.

We shall never have either harmony or religious tolerance until those who undertake to write for our religious publications of various name go to the trouble of informing themselves before they set pen to paper. I do not hesitate to say that there is too much of this loose and uninformed writing appearing in such papers as the **Christian Advocate**. The patent absurdities of such articles as the one in question, the needless misinformation, the absurd misstatements, which any informed person can check up for himself, almost force one to the conclusion that such a writer is willfully blinding himself to facts, consciously misrepresenting, purposefully lending himself to an insincere and un-Christian vilification of fellow Christians and fellow citizens.

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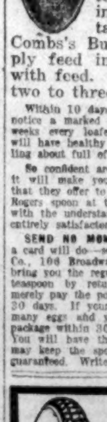

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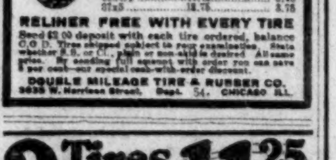

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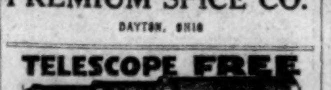

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A GOVERNMENT OFFICER SAYS:

The Surgeon-General of the United States, Hugh S. Cummings, who is Chief of the United States Public Health Service, recently said:

"America has a child-feeding problem. This statement astonished many persons. It seems impossible to them that the country that has been feeding the world to a large extent during the past few years should itself be lacking in a dietary way. It has been correctly said that a multitude of American children would be eligible to relief under the rules of the American Relief Administration that is now operating in stricken Russia. These rules determine food allotment on the basis of undernourishment, shown mainly in lack of stature and weight below the normal for any given age. Hundreds of thousands of our children have been found short in stature and weight. They are not in hospitals or in bread lines. They are by no means exclusively the children of the submerged tenth. They are not considered sickly or below par either by their parents or by their teachers. They go to school and play and act like regular children, as far as the casual observer can tell. But when the yardstick of medical standards is applied it is revealed that these youngsters are subnormal. They are stunted in their growth, less vigorous than thy should be, somewhat lacking in mental as well as physical strength, susceptible to little ailments, liable to an inferior maturity, and to a permanent physical handicap through life. Although they may be supplied with plenty of food at the home table, they are as truly underfed as are the unfortunates of foreign lands. The word 'plenty' is as likely to be misleading in a dietary way as in other ways. A diet ample in quantity may be altogether deficient in character or in needed elements. Just as it is possible to starve to death despite a hoard of gold, so people may perish, or at least fall into ill health upon a ration that is plentiful, but unsuitable. Many scientists, Americans taking a foremost part, have contributed to the new knowledge of nutrition. One good meal a day would be an easy, inexpensive, worth-while goal for many of our housekeepers to aim at. The body craves and must have, just a little of the essential elements. A glass of milk, a cereal, (as nature made it) and an orange surpass in value many elaborate meals, deficient in the essential food necessary to growth, and good health."

You see there is a new knowledge of nutrition; that there are deficiencies in the foods we have been taught to eat and believe were good and nourishing; that foods that are deficient in the essential elements fail to maintain good health, and cause your child as well as yourself to become under-fed and diseased, because any failure to replenish the blood stream every day with the identical elements it gives up to sustain the tissues means the beginning of disease.

Did you know that hospital statistics in the United States show that one person out of every fourteen spends three weeks in the hospital every year? Think of 8,000,000 people being laid up with disease three weeks out of each year! And then think of the further fact that very few people who are sick ever go to a hospital! Do you know that over 400,000 children under ten years of age die every year in the United States as a result of improper feeding? Think of the vast number of millions of men and women, who, thru this starving process in the midst of plenty during their childhood, are handicapped in their life work! Save your children from this condition during childhood as well as thru all the after years of life, by seeing that they get **WHOLE GRAIN WHEAT**, the new staple food discovery, at least once every day, or twice a day is far better. Correct your own condition by making this new wonder-food a part of your daily diet for the balance of your life. Give that wonderful power we call the mind and personality, an opportunity to reveal and assert itself by making the body normal in its functions. All the essential elements are in **WHOLE GRAIN WHEAT** in balanced combination. They are found in no other single food substance known to man. And **WHOLE GRAIN WHEAT** is the only cereal in the world prepared ready to eat, as nature made it. There is one way, and only one way, to prepare wheat, (or any other cereal) ready to eat and keep it as nature made it, and without disturbing its miraculous balance of elements, and that way is the process for which protection is furnished by the United States and Canadian Governments to the **WHOLE GRAIN WHEAT COMPANY.**

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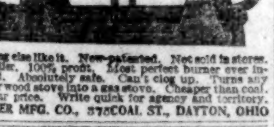

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

It is certainly contrary to sacred scripture for the Catholics to call their priest Father. We claim that Christ told His followers to say "Our Father Who art in Heaven" and St. Matthew says "Call no man Father upon the earth for one is your Father which is in Heaven."

No Catholic giving the title Father to priests thinks for a moment of giving to man the title of God the Father in Heaven. Again, the passage quoted from St. Matthew does not prohibit one's showing respect to parents and superiors. If it is wrong for Catholics to call the priest "Father" it will be also wrong for the child to call his parent father. Everyone can understand the futility of such reasoning for it was God Himself who through Moses promulgated the law "Honor Thy Father and Thy Mother." If you read the 23rd Chapter of St. Matthew you will find that our Divine Saviour rebukes the Scribes and Pharisees because of their wickedness and especially because of their pride. They gloried in the title "Rabbi" and Christ, to show them that humility is absolutely necessary in order to praise God and that they, because of their own shortcomings do not deserve any honorary title, reminds them that the highest honor is due to God. The meaning that Christ intends to convey is that our Father in Heaven is far superior and far more to be loved than any father upon earth and no master should be followed who might lead us away from God. In St. Paul's first letter to the Corinthians, he refers to his right to the title of father because those who gave him this title are his spiritual children. St. Paul also calls Timothy his beloved son. It is because of the priest's position as spiritual head of his flock that those under his care gave him the title of father, a title which in no way interferes with the honor which is due to God.

Is it sufficient to abstain from meat, and to eat only one full meal on a fast day? Or must we also abstain from other things such as milk?

The essence of fasting consists in taking only one full meal, at which meat is allowed unless the day also be a day of abstinence. There is a difference between a day of abstinence and a day of fast. Every Friday of the year is a day of abstinence, while it is not a day of fast. During Lent, Wednesday and Friday, and in some places Saturday, are days both of fast and abstinence. On a day of fast and abstinence meat is not permitted at the principal meal; and at the evening repast (provided the principal meal be taken at noon) everything is permitted except meat, but the quantity is limited to about one-fourth of an ordinary meal. One is safe in eating about eight ounces at this lunch, which theologians call a "collation." Custom permits the use of a piece of bread or toast in the morning along with tea or coffee. Milk is permitted; in fact everything except meat is permitted at the so-called dinner or supper on fast days; but milk is not permitted in the morning except in one's tea or coffee.

Would you kindly inform me as to whether or not there are communities, societies, etc., in which are received women of middle age who wish to devote the remainder of their life in doing good but apart from the world? If so, what and where are they?

You evidently do not read Our Sunday Visitor regularly, for in three consecutive issues during November last we called our readers' attention to two such semi-religious organizations. We can now only give the addresses, to which you may write. They are Mother Boniface, Holy Trinity Station, Cottonton, Alabama, and Rev. J. J. Sigstein, St. Bernard's Hospital, Chicago, Ill.

I have been informed there are twelve Apostles on the Altar of the Catholic church. If this is correct, kindly inform me whom they represent, particularly the twelfth.

Our reader probably refers to the representation of the Last Supper, where the twelve Apostles were at table with Jesus the night before He died. This group picture, which is usually a reproduction of Leonardo de Vinci's famous work of art, shows all the twelve, including Judas, because Judas was present at the Last Supper.

There is no law in the Catholic Church requiring figures of the twelve Apostles on the altar; in fact, there is no law requiring any figure except a representation of the Crucifixion (the altar represents Calvary). This group representing the Last Supper, at which the Sacrifice of the Mass was instituted, when it does appear, is usually below the table of the altar.

Alfred A. S.—What you mention should be no barrier to the priesthood at all. Many young students, who are timid before an audience, overcome it as confidence grows. In fact, because of the greater efforts they make they often become the best speakers. I would advise you not to wait much longer if you think of studying for the priesthood, because the course of studies last twelve years, and you would be older than the average priest is when he is ordained.

Do you still send money to Europe to needy priests for Masses for the dead? If you do not, can you please give me the address of one?

About a year ago we made an appeal for such assistance to the destitute clergy of Central Europe. Since that time Mass offerings to be sent to Germany, Austria or Poland come to us occasionally, and we forward them. However, it was not our intention to make this a regular feature of OUR SUNDAY VISITOR activities. Only today we received a letter from Rev. Coelestin Schachinger, Benefiziat, Purgstall, North Auseria, in acknowledgment of 20 Mass offerings sent to him.

I. F.—It is not binding. The right of your parents, in this matter, depends upon your age.

A. C. E.—It was valid. Ask your pastor.

Martha—Yes. Prayer will assist you in removing unseemly affection.

M. M.—There are none. Yes, if you write to them.

Thanks to The Sacred Heart of Jesus, to Mary the Mother of God, to St. Rita, St. Joseph, St. Francis Xavier.

CHANCE FOR CATHOLICS.

Have you an energetic friend, man or woman, who wants a well-paying position for life? **Whole Grain Wheat** Company has reached the point where it must have a responsible direct representative in every parish to look after its business. It has reduced the getting of orders from the consumer to a science wherein success is guaranteed. A permanent income steadily increasing is assured from the start. Applicant should be known to parish pastor. The food is almost miraculous in its effects on constipation, stomach, digestion, and other troubles, and is now being shipped to consumers and stockholders in every state in the union under a money-back guarantee. The business has increased over 600 per cent in the past twelve months largely thru the voluntary co-operation of the user. Should you know any one who wishes to participate in this work and wealth write to the company. **Whole Grain Wheat Co., 1916-1920 Sunnyside Ave., Sales Dept. Chicago, Ill.** Canadian address, 26 Wellington St. E., Toronto, Ontario. Send $2.00 for a two weeks' supply and prove it on yourself; if west of Denver send $2.65.—Adv.

VALUABLE INFORMATION.

Beginning next Sunday we shall publish, taking each country in turn, the latest religious statistics available on every country in the world. No reader will want to miss a copy of the paper during this series.

MY IDEAL OF A LIFE PARTNER.

This Contest will close December 31st. First Prize $50.00; Second Prize $30.00; Third Prize $20.00. Essays limited to 1,500 words. Address Essay Editor, Our Sunday Visitor, Huntington, Indiana. Essays must be written on one side of the paper. They must reach our office on or before Dec. 31st. Each Essay must be signed with the full name and address of the author. This will NOT be published, and is in addition to the "pen-name" if such is used. No manuscripts will be returned. It should be unnecessary to say that men will not be eligible in the ladies contest and vice versa. Make your Essay brief and to the point. Avoid criticism. Remember the subject is the sort of man (or girl) you would wish to have for a life-partner. Don't waste space telling us the sort you DO NOT want! Avoid personalities. It is not necessary to tell about yourself.

NOTE—Our Readers are asked to give marks for each Essay on a basis of per cent. and to send in the coupon on or before January 15, 1922. Prizes will be awarded to the Essays gaining the highest per cent marks.

A PERFECT WOMAN

No.14

"Earth's noblest thing—a woman perfected."

My ideal of a life partner is a perfect woman and I am here outlining my idea of what she should be although there never was and never will be one that has reached perfection in every way. To do so she would have to be as pure as the Blessed Virgin, wise as Solomon, beautiful as Venus, etc. Thus ideals of absolute perfection can never be fully realized and we must modify our demands in order that a girl may be found who can fulfill at least part of them. The details outlined below are by no means absolute as it would be impossible for some girls to meet them all, yet a few are things which I would practically demand.

I should select a girl that gives promise of developing into a well balanced woman who will be able to hold her own no matter what she comes in contact with later in life. Our tastes should be similar so that we may be able to agree on all vital subjects, religion most of all, for differences in religious belief will most certainly be the cause of endless strife and dissension when children are born and the question of their religious affiliations comes up. She should be a DEVOUT AND PRACTICAL CATHOLIC GIRL IN EVERY SENSE OF THE WORD and by meeting this requirement she will certainly meet several of the lesser ones also. Similarity of age is another desirable point for then we will be able to look at things from the same viewpoint and enjoy the same pleasures during any period of our lives.

She should be well educated, have plenty of common sense and sound judgment besides being naturally bright and well read, have a retentive memory, an acute power of discernment, ability to analyze a situation, be accurate in details, alert and observant of the lesser things and broad minded enough to read both sides of a question and make up her mind as to its merits or defects without being influenced by any personal interest, and then be able to stand by her opinions and defend them in a resolute but refined way.

One of a woman's chief duties is to take care of the home and she should be fitted by experience before undertaking to care for one of her own. Perhaps the best place to show her ability in this line is by helping her mother in the household duties of her present home. A girl, trained in this art by a conscientious mother who has had years of experience, has had the best possible training and ought not to have any difficulty when the time comes for her to step forth and manage her own home. Above all else her work must be neat and clean, but in addition she should be artistic enough to arrange her meals, house, furniture, etc., so that they will appear to the best advantage and she should make rearrangements every little while so as to give things a new aspect and change their monotony. She should be able to adopt herself to new conditions and willing to discard old methods for more practical ones whenever posible, besides being industrious, energetic and quick, getting her work done promptly so as to have a good time. She should be thrifty, saving with money, able to dress neatly and appear well both in the home and outside and while not trying to follow styles to their utmost extremes, at the same time in keeping near enough to them not to be considered old-fashioned.

I want a conscientious girl who is able to take care of herself, has lots of self-respect and prudence, is thoughtful of her actions, refined, gentle, independent and not easily persuaded to do things she does not approve of but influential enough to bring others around to the right course of action, faithful and regardful of her obligations, willing to help others, trustful towards them, loyal and staunch to her friends, regardful of public opinion and especially of law and order. She should treat everyone fairly, be absolutely honest, mindful of the rights of others, pure in mind and thought and always truthful, ever keeping in mind the words of Shakespeare:

"This above all: To thine own self be true
And it must follow as the night the day,
Thou canst not then be false to any man."

She should be sociable and entertaining without striving for the heights of society. I hope she will know something about music, be a good conversationalist, attentive when others are talking, congenial with all sorts of people, courteous to old and young, but genuine in her manner, not too affable or affected, but agreeable and harmonious, patient during a disagreement or argument, respectful of others' opinions and beliefs, considerate of their feelings and tactful in smoothing over a difference. She should not be timid or bashful, nor yet too forward or bold, be light-hearted, buoyant and encouraging when things go a little bit wrong, ambitious and hopeful for the future, besides being an earnest and determined worker, not forgetting that in times of adversity and disappointment prayers will often help out and give consolation when all else fails. She should respect her parents and love them fondly, be friendly and kind to everyone, grateful for and appreciative of favors, sympathetic with those in trouble, charitable to all deserving it, have plenty of self-control, be humble and forgiving, not jealous but at the same time not backward in asserting her rights, show plenty of sportsmanship, and have a good sense of humor, being able to pass things off as a joke. I hope she will be interested in public affairs, be patriotic and know something about the affairs of the nation.

I should prefer a girl with a strong, healthy, well developed body free from disease or disability. Beauty of face, while desirable, cannot be found in all but at least she can have an expressive face, one that lights up and shows it when she is happy or pleased.

Since heredity plays an important part in human life, I should want to know her parents and ancestors and should prefer to have them honest, law abiding citizens and free from any afflictions or diseases which are hereditary. As far as the wife herself is concerned this may make little difference, but when we take into consideration that children which may be born later will inherit not only the characteristics of their own parents but also many from more remote ancestors, it is only in justice to them to be careful and see that they are as free as possible from any hereditary taints.

As the principal reason for marriage is for the propagation of the human race, I want a girl who is willing and wants to become a mother and assumes maternal duties if it shall please God to allow her to do so, just like the old fashioned mothers and had large families, lived just as long and were probably happier than the average modern woman.

Marriage has been said to be a lottery with the most careful people getting fooled, but I honestly believe that if sometime I am fortunate enough to win the love of a girl who possesses these foregoing characteristics and I do my part she will undoubtedly develop into a kind, trusting, conscientious, lovable wife and mother who will be the companion and counsellor of her husband and the comforter, teacher, and guide of her children.

JOHN PATRICK.

Author's Initials ....
Number of Essay..........
Style.......... (Percentage) Argument.......... (Percentage)
Signature of Judge..........

A MAIDEN'S PSALM OF LIFE

Tell us not, in idle jingle, "marriage is an empty dream," for the girl is dead that's single, and things are not what they seem. Life is real, life is earnest, single blessedness a fib, "man's thou art to man returneth," has been spoken of the rib. Not enjoyment and not sorrow is our destined end or way, but to act that each tomorrow finds us nearer marriage day. Life is short, and time is fleeting, and our hearts though light and gay, still like kettledrums are beating wedding marches all the way. In the world's broad field of battle, in the bivouac of life, be not like dumb driven cattle, be a heroine, be a wife. Trust no future howe'er pleasant, let the dead past bury it's dead! act, act within the living present! heart within and hope ahead. Lives of married folks remind us, we can live our lives as well, and departing leave behind us such examples as shall tell. Such examples that another, wasting time in idle sport, a forlorn unmarried brother, seeing shall take heart and court. Let us then be up and doing, with a heart on triumph set; still contriving, still pursuing, and each one a husband get.

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Commending our suggestion that any one calling for a priest at night should be accompanied by a parishioner, or some one known at the rectory, a reverend friend reminds us that one of the latest regulations, taken from Benedict XIV.'s famous Constitution "Inter Omnigenas" (Feb. 22, 1744), reinforced by the Sacraments, and approved by Pius X. (Dec. 23, 1912), is that "the priest shall never go alone, but be accompanied, if a cleric is wanting, by at least one of the faithful."

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HUNTINGTON, INDIANA, JANUARY 8, 1922

UNION LABEL

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

WHEN YOU MAKE YOUR WILL.

Says Dr. Coakley, a priest of Pittsburgh, with whose writings *Our Sunday Visitor* readers are quite familiar: "Last year 9,000 Catholic persons died in the Diocese of Pittsburgh. Out of the 9,000 it is doubtful if 9 of them left anything at all to any charity in their wills. Suppose each of these 9,000 had left the De Paul Institute the paltry sum of $100! Surely this is not much after a lifetime of savings, with Death, Judgment, Heaven and Hell staring us in the face. The result would have been $900,000."

Cardinal Manning said: "A will in which God is not remembered is a bad will." No argument should be needed to make this plain to a man of faith, because common fairness demands that we exhibit at least slight appreciation for benefits bestowed on us by the Heavenly Father. The greatest interests of Almighty God in this world are those of a religious character. He yearns for the spread of the faith, for facilities for divine worship, for the proper instruction of the little ones. Christ Himself tells us that He is represented by the poor.

It has been frequently shown that the generality of Catholics give less than 2% of their earnings to Religion, while God's own stipulation, when He legislated directly in behalf of the support of Religion, was 10%. Catholics of great wealth do not give anything like 2%, while they must give all the way from 8 per cent to 32 per cent to the United States Government in the form of taxes.

We would have no Church Support Problem, outside of local parish institutions, if all our people who make a will (and everyone should make a will) left only a little to the parish school, to institutions of the diocese, to the Home and Foreign Mission Boards, etc.

Non-Catholics have the impression that Catholics are actually "bled" for the support of their clergy and religious institutions, while, as a matter of fact, our wealthy people are hardly touched, and those of middle class are called upon for little outside of Pew Rent and Church Collections. There is scarcely a parish even of 100 or 200 families which should not receive a neat sum annually from the members who die within the year. When people pay $300 and $400 for a casket and funeral services, and spend $100 or $200 for a grave stone, they could also leave $100 or $200 to the parish church, which meant so much to them in their battle for eternal salvation.

If every one who could afford it(and everyone who makes a will could afford it) would leave only $50 or $100 to the Missions, think of the aggregate sum which would be realized throughout the United States!

We often wonder why people do not do this even from a selfish motive, viz., to draw down God's blessing on the little or big fortune which they leave to relatives. If "charity begins at home," then every one should wish to merit for his own soul by a departing alms-giving, which is one of the highest forms of penance, as well as a dividend-earning investment.

Catholics are not sufficiently reminded of their duty to make God a beneficiary in their wills; but, as I have just said, it is strange that they must be reminded of it. It should be their first thought.

While talking about wills and bequests to Religion, it is in place to remind Catholics that it is better not to leave money for Masses by will. In the first place, relatives often wait until the execution of the will before having the Masses said, when they should be said at the earliest possible moment. There should be within the family an understanding that a certain number of Masses will be engaged by the surviving members for those who depart first, immediately after death. In large parishes the pastor will not be able to say the Masses close together. Arrangements could be made with him to have some of the Mass Intentions forwarded to priests who can say them soon.

YOUR CHURCH AND THEATRE SEAT

How about resolving to pay as much for your seat in church this year as for your seat in the theatre? Is there any comparison between the benefits you receive from the latter and those you receive from the former? You receive empty entertainment from the stage, while you receive inestimable riches for eternity from the altar. Paying your pew rent for the year is like purchasing a season ticket for all the benefits which a divine institution is empowered to give. If pew rent is not in vogue in your parish, a Sunday offering bearing some proportion to the cost of a theatre ticket can be made. In any event, do not be a slacker.

VALUABLE INFORMATION.

Beginning next Sunday we shall publish, taking each country in turn, the latest religious statistics available on every country in the world. No reader will want to miss a copy of the paper during this series.

Receipts for our Building Fund this last week were only $167.25. This was to be expected for the week following Christmas, but we know from the many letters that we have received, that thousands of our readers wish to give a mite to this fund before our tenth anniversary in May. Why not give NOW and stimulate others?

Readers Speak to Readers

HOW THIS PRIEST COLLECTS

Athens, Ohio

Dear Father Noll:

Inclosed you will find a list of subscriptions which includes one for every family in the parish.

I notice your plan for collections. Now I think I have a better plan than yours. At least it works here very successfully. It is an extension of your envelope system. I send out envelopes to every wage earner each month just a day or two before collection is due for the month. In the corner I have a place to mark pew rent and monthly collection. There I write down how much has been paid on each account to date for the current year. This serves as a receipt, keeps all posted as to the condition of their church accounts, and has not the odium of a "dun". With the first envelope I enclosed a circular explaining the system. It has worked marvels here and everyone is pleased with the system. It not only trebled and sometimes quadrupled the monthly collection, but it also brought in much pew rent that would not have been paid otherwise.

The only disadvantage is the extra work, but it is well repaid. Some parishioners come in every month and address the envelopes for me.

The plan is not original with me. I got it from a member of the Cathedral parish of Buffalo, N. Y., where it is used.

Yours sincerely in Xto.,
E. S. Berry.

Belmont Abbey,
Belmont, N. C.

Friends of the Missions:

Who among you will promise our unit of the Catholic Students Mission Crusade, to remail your Catholic news papers and magazines to those less fortunate of your brethren in the missions of the South? For thruout this section there are many Catholics who are without papers dealing with matters of Faith and the progress of the Church.

If those who are willing to remail will please send us their names and addresses, we will forward the names of Catholics who will receive with gratitude any reading matter you may send. Address as above.

"It is no wonder that a Catholic has never been known to leave his Church on his death-bed."

The above concluding sentence of an editorial in your issue of Oct. 30, is but a homeopathic dose of information that should sink deep into the minds of many of our Protestant friends, especially those who really endeavor to lead Christian lives—and there are many of them.

The fact that hundreds of persons who have been sentenced to forfeit their lives for their crimes against all laws—human and Divine—have remembered that "while the lamp holds out to burn, the vilest sinner may return," and call for a priest when all other hope is gone, should be made to serve as a second dose.

And if the Church established by our Lord and Saviour Jesus Christ when He gave to Peter the "Keys of the Kingdom of Heaven," is good enough to die in it surely ought to be much better to live in.

P. D. Etne,
4221 Oak St., Kansas City, Mo.

St. Gabriel, La., Dec. 13, 1921.

Dear Father Noll:

In contradiction of the charge of our Protestant friends that the Catholic Church is attempting to control the politics of the country, I wish to state the following facts:

This Parish (County) of Iberville is a Catholic parish, of which the voters are ninety per cent or more Catholics, and the officers of the parish elected by the people are as follows:

District Judge—Calvin K. Schwing, Protestant and Freemason.

District Clerk—Joseph A. Grace, Catholic.

Assessor—Henry N. Sherburne, Protestant and Freemason.

Sheriff—William A. Holloway, Protestant and Freemason.

Deputy Sheriff—John B. Powers, Protestant and Freemason.

Superintendent of Public Instruction—L. E. Messick, Protestant and Freemason.

Of the above the Deputy Sheriff is appointed by the Sheriff, and the Superintendent of Education is elected by the School Board.

In my opinion this does not look like the Church is attempting to control the government.

Respectfully, A. A. BOURNE.

Exciting $1.75 Novel For 15c

Have You Read "The Blind Man's Eyes," Recommended by President Roosevelt? It's the Best Story Yet.

"The Blind Man's Eyes," a wonderfully interesting tale of love, heroism and villainy, has had a tremendous sale at the regular price. Roosevelt said of it: "The book has appealed to me as one of those exceedingly strong bits of work peculiarly American in type, which we ought to greet as a lasting contribution to the best American work." The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial starting Jan. 21st. You can secure this complete novel by sending only 15 cents for the Pathfinder 13 weeks. The Pathfinder is the great illustrated home weekly from the nation's capital. It costs the editor a lot of money to do this but he says it pays to invest in new friends. Send this ad with 15 cents at once and receive the magazine 13 weeks, with this serial and many other fine stories and features included. Address Pathfinder, 125 Langdon Sta., Washington, D. C.

Cincinnati, Dec. 27, 1921.

Dear Rt. Rev. Monsignor:

Can you not, in some way, spread information about the five weeks' course of study provided by the American Academy of Christian Democracy at Ault Park, Cincinnati, from January 18th to February 22nd, 1922. This course is intended for young and aspiring Trade Unionists, and will be of special interest this year, including as it does such branches as English Grammar, History, Parliamentary Law as well as the history and methods of the A. F. of L. and lectures on industrial and social questions. I shall be happy to furnish further information to any of your readers who may write me at the above address.

Cordially yours,
(Rev.) PETER E. DEITZ.
Ault Park, Cincinnati, Ohio.

Folsom Prison Chapel,
Represa, Cal., Dec. 15, 1921.

We have over a thousand men in this institution. The cells are well lighted and airy in which the long evenings are spent. Much reading is done, where it is good, the results are correspondingly good. Besides there are always a number of men temporarily exempt from work and they read in the library.

Would you ask your readers to remail promptly their Catholic papers, magazines and standard works which they have read or set aside? We can make excellent use of them here.

With sincere thanks for what aid you may give us in this matter,

I am faithfuly yours,
JOHN H. ELLIS, Chaplain.

Miss Alberta C. Hornneth of Zanesville, Ohio, recently wrote: "After I used my sixth can of **Whole Grain Wheat**, I can truthfully say, I am much improved in general health, while at the second meal it worked like magic on the bowels. I've used two big tablespoonsful three times a day. I made one tin last two days."

You see it is not the quantity of food we eat, but the quality that counts. Food cannot give up what it does not contain. As Alfred McCann has aptly said: "Foods Build, or Destroy." There is no midway ground. To be safe one should never omit **Whole Grain Wheat**, the new staple food discovery, from a single meal, because it is the only single food, cooked ready to eat, that contains all of the sixteen elements of which every human body is composed, and in balanced combination. If you who read these words could just comprehend how important it is that these elements MUST be in balanced combination, you would never let a day pass without eating **Whole Grain Wheat**. Send $2.00 for a two weeks' supply, one doz. 10 oz. tins, and prove its marvelous power to your own senses. If west of Denver send $2.65; a four doz. case $7.20 (keeps indefinitely as long as the tins remain sealed and saves you 80 cents); west of Denver $9.60. Because it is guaranteed to reduce your meat and grocery bill 25 per cent to 50 per cent you cannot buy it from your grocer. Order direct until an agent is appointed in your parish. Chicago readers telephone orders Ravenswood 4101. **Whole Grain Wheat Co., 1916-1920 Sunnyside Ave., Chicago.** Note new address. We have outgrown our old quarters. Canadian address 26 Wellington St. E., Toronto, Ontario. Our famous money-back guarantee makes you perfectly safe. If **Whole Grain Wheat** when used twice a day for two weeks does not improve you physically and mentally, we will refund your money and you are the sole judge.—Adv.

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"De man dat insists on havin' his own way," said Uncle Eben, "sometimes winds up by havin' dat an' nothin' else."—**Washington Star.**

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Sample Package FREE

So confident are the owners of this spring that mineral water will benefit you they offer to send a sample package of Perlax Mineral Salts absolutely free to anyone who will write for it. There is no charge for this sample. The salts when dissolved in water, make a most pleasant tasting mineral water that is helping thousands.

If you suffer from any of the above diseases write for the sample today. Send no money—the sample is free—just your name to Perlax Mineral Springs, 603 Perlax Bldg., Excelsior Springs, Mo., and the sample package will be mailed immediately, postpaid.

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Huntington, Indiana

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Many a person who is as pretty as a picture is in an ugly frame of mind.

Life is a preparation for the judgment to come; if, then, I would prepare for that judgment, I must attend to one thing, the manner in which I perform my daily duties.

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Blood Out of a Turnip!

Can you get it? Neither can I. For more than six years I tried and tried to do the next thing to this; by endeavoring to give the Catholic Church a real and true start at last around Danville, Virginia, with next to nothing in the way of facilities; and with little or no way of obtaining them locally.

Despite the fact that Danville, Virginia, is a city of 30,000 and has, among other things, the largest bright loose-leaf tobacco market in the world, some of the largest textile mills in the United States, along with 41 Protestant churches and 3 colleges, it has only one poor, ancient frame Catholic church 20x40 feet, including sanctuary and vestibule. Only this and nothing more. The sad lack of priests in years gone by tells its own pitiful story here.

In the more than 7,000 square miles which, along with Danville, Virginia, form my parish and over which I wander to say Mass for the few and scattered Catholics, (less than 300 in ALL); in all of this vast territory there are no sisters, no brothers, no Catholic hospital. Most pitiful of all there is not a single school or even one church half large enough to hold a mission in for non-Catholics!

With no more facilities what can be expected? If so much continues to be put into mere ornamentation in other places where the Catholic Church is already well grounded and only a few of the smallest crumbs go to places where so much needs to be done, what must be the one and only consequence?

If we do not let the people in sections like this know by concrete examples just what the true Catholic Church really is, what it really teaches, what it is really doing for souls, for bodies, for our Country—for Humanity—what can we expect? Can we blame some—especially of the less cultured—non-Catholics for holding fast to the ideas instilled into them by vile anti-Catholic propaganda?

Now to help remedy conditions in and around Danville, Virginia, I am sure you are willing to donate at least the price of a brick or two, and to pass this ad on and on and try your best to interest others. This won't cause you much trouble or expense. It will mean much to us, however, and our dear Lord will reward you at least a hundred-fold.

So don't hesitate or leave it to the "Other Fellow." As I have been telling you for more than six months, the "Other Fellow' never gives anything—especially if he is wealthy, so it seems to me at least.

May be, too, YOU would care to interest the "Other Fellow." May be, too, you might care to interest your Pastor; and may be, too, he would encourage you to get up a "benefit" of some kind or other for us. So far we have heard from five priests in various parts of the United States. At any rate, don't you forget to do YOUR WHOLE BEST and to send the price of at least a brick or two the SAFEST WAY to:

REV. A. J. HALBLEIB,
Danville, Virginia.

The above ad. is published with the permission and special blessing of the Rt. Rev. Bishop of the diocese of Richmond, Virginia.

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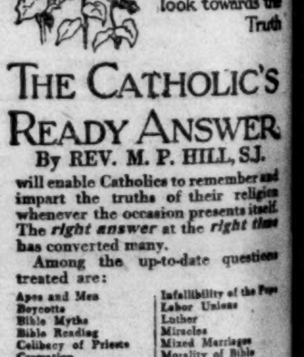
As the Sunflower turns to the Sun Our minds should look towards the Truth

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Labor Unions
Luther
Miracles
Mixed Marriages
Morality of Bible Heroes
Religion and Morality
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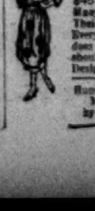

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